

BOSTON RECORDER.

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MISSIONARY.

From the London Missionary Chronicle for January.

SCOTLAND.

"The sister shall wait for thy law."

The following is the account of Mr. Robertson,

approaching the people of the Orkney Isles:

"Let it be observed, that the inhabitants of

these Isles of the sea are greatly in need of the

teaching of sound doctrine. Few of them have

heard of Jesus Christ, and only a few have

heard of him once a fortnight, many only

once every third week; and not a few hear only

once a year. We feel pleasure in testifying to

the power of divine grace, that our poor labors

among these people have not been in vain in the

eyes of the Lord. In the part of Scotland there is a more

general attention excited to the preaching of the

Gospel. It is common to observe the whole dis-

trict abounds in a district, attending on a week-

ly service, and frequently a considerable num-

ber attend several miles both by land and sea, to

hear the word of God. After hearing sermon on Sabbaths,

and on other days, they are more than willing to hear the word.

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CHURCH MISSIONS.

During the last year, four adults have been admitted into the native church at Chunar, by baptism. Several communicants have been added: their number now amounts to fifty. The conduct of the native Christians is excellent; "their humility, teachableness and meekness," (says the Rev. Mr. Bowley) encourage me greatly to spend and be spent for them.

Mr. and Mrs. Pope, appointed a school master and school mistress in the schools of Free Town, Sierra Leone, embarked at Gravesend on the 6th of October, on board the Sir Charles McCarthy, captain Eldridge.

The Rev. Mr. Jowett left Malta, August 13th, for Alexandria, on a visit to Syria, and more particularly to Jerusalem. He was well furnished with Scriptures and tracts.

NATURE OF HEATHENISM.

EXTRACTS FROM THE JOURNAL OF GABRIEL TISSERA, a Native Preacher in Ceylon.

Hindoo Superstitions.

The strict heathen of a certain class, do not allow their cooking to be seen by any who eat meat or fish. For these, like the Brahmins, never eat meat, fish, egg, &c. Nor would they even touch meat or fish. They live upon vegetables, milk, &c. This class of heathens, as well as the Brahmins, will be greatly offended if their cooking utensils should be touched by a person who eats meat, &c. A Brahmin would not even eat his food in the presence of such a man. I saw a heathen who had just bathed. I requested him to read in my Testament, but he was very reluctant to touch it, supposing that even the touch of a Christian book would defile, and so unfit him for his religious rites.

In one of my visits a woman became so angry at my preaching the Gospel to her, that she took a large stone and was going to throw it at me. But she was forbidden by her son and others, and so she threw it near me, though not on me. Her anger was increased by my walking near her garden with my shoes on. The heathen pay an idolatrous regard to useful plants, rice, &c. They fancy that these plants would be offended, if they should be dishonored by one's walking near them with his shoes on; and that, when so offended, they would not yield much fruit. Some of the most strict heathens think that their houses are defiled if a Christian should go in them.

The head-brahmin called at my house. The people generally fall down at this man's feet and kiss the ground.

I called upon the sick schoolmaster. I was grieved when I saw some leaves of the mangrove tree near him. These leaves they consider as sacred to the goddess, who, as they suppose, inflicts this epidemic. Since the cholera made its appearance, the people have been almost incessant in their nocturnal ceremonies in the temples, which are generally attended with beating of drums, blowing of trumpets, &c. The people believe that, in the time of pestilence, companies of evil spirits, who are servants to the goddess, range through the country early in the morning, at noon, and in the night, in order to smite them with the cholera. They are therefore very reluctant to leave home in these hours. They call the goddess "Mother," or "Lady," by way of honor.—The heathens call all epidemics "The play of the goddess;" especially the small pox is so called.

The heads of families frequently thus address themselves to the goddess, "O Mother! O Lady! Here is thy slave," pointing to the patient, "do not revenge yourself upon him [or her]. Take these presents and be reconciled." They often administer no medicine, fearing that if they did, they would displease the goddess. They say, "to you, Mother, I leave this patient; do as you will." They pay their vows even before the desired relief is obtained; yea, they often pay them even if the patient dies. They do not mourn for those that die in the cholera, because they fear that this respect to the deceased would provoke the goddess.

Scripture Illustrations.

They do not permit us [Christians] to go into the temple, for they consider us ceremonially unclean. None but the heathens, or rather the Hindoos, are allowed to go in; and even they are not admitted unless they first bathe themselves. Generally none but the Brahmins is to go into the innermost place where the idol is set upon an altar. It is needless for me to say that the Brahmin himself must first bathe. They offer meat offerings, that is, offerings of boiled rice, & of things made with rice flour. They have these meat offerings before the idol. The people bring to the priest or Brahmin what they want to offer. They often bring fruits for an offering. The Brahmin burns frankincense before the idol.

In performing their daily worship, they first bathe in a tank or well, and sit near it to do their ceremony. They next repeat their prayers or forms of Sanscrit words commonly a hundred and eighty times, and count their fingers, and the lines on the fingers to measure the number of times. Their mourning for the dead bears some resemblance to that of the Jews. The men shave their heads, and the women strike on their breast. I met a company of men who had been to bury some person that died of the cholera. They were going into the water even at that unreasonable hour, because they suppose that by touching the corpse they have contracted ceremonial uncleanness, and they fear that the house would be defiled, if they should go in there without bathing.

This being a full moon we have no children in the native free schools. The teachers and the people think that the children would injure their capacity for studying if they should study on a new or full moon. They have a fasting and some ceremony on the new moon.

In my visit this day to some families at Sangareddy I met with a blind old man. I talked to him about his soul, but he confided his thoughts to the disease of his body. He thought that he was made blind by some witchcraft of his enemies. When I told him to go to Dr. Scudder at Panditerpet, he asked, "Does the physician there practice magic?" For nothing but magical art can remove the spell." They often attribute incurable diseases to witchcraft, and they believe that cures are effected by magic. There are persons in this country who practise magic. Here are also diviners who pretend to tell facts which are not communicated to them by any of their organs of sense.

I was welcomed by a family where I went in & found that the man of the house was absent. He is steward of the temple of the goddess Maary Ammen. The man is busy in the temple; for they made a great sacrifice there last night, and this morning carrying the carcasses of the animals which were sacrificed to a little river in the neighborhood. By this they attempt to remove the epidemic from this parish and carry it away as far as that river, for that is one of the boundaries of Bat-ticotta.

Moral tendencies of Heathenism.

When I spoke to a man about the sinfulness of fornication, he said, 'We may do as our gods did,

They married, and so taught us by example that we must also marry. They committed fornication, which we also may do.'

[The following paragraph from the letter of Tissera to Dr. Worcester, will form a very appropriate conclusion of the whole.]

"We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls; in short, who know little of God, or of a future world. Their standard of morals is very low.—They have very inadequate ideas of the great evil sin. Their temples generally abound with indecent pictures. What they call 'sacred books,' are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion. These miserable heathens, dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful laborers to labor among the heathen, and to win souls to Christ." [Herald.]

MISSION TO HAYTI.

From the Boston Baptist Magazine.

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

In some of the preceding numbers of the Magazine we have given several extracts from the letters of Rev. Mr. Paul, the Society's missionary to Hayti. Mr. P. has lately returned to his country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labors.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks; with Bibles by John Tappan, Esq. Treasurer of the Mass. Bible Society, and with several letters of introduction, through the politeness of W. Ropes Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of 22 days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom house and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the Gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer, listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted to preach the Gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected and religious privileges enjoyed as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. Paul spoken of with great kindness but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French, his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labors and teachings in public, and in private, not a single case occurred in which he was treated with disrespect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. Paul from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the

vessel sailed, Mr. Paul called on Gen. I. at the government house to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return seems to have been very general.

Mr. Paul sailed from Cape Haytien Dec. 25, & in 15 days arrived at the Vineyard. From this place, having been detained several days by contrary winds, he came to Boston by land. He has been absent from home about 8 months, during which time through the goodness of Providence, not a single unpleasant occurrence transpired.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti, is a field white for the gospel harvest. It is ascertained that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might by sudden innovation, alarm the prejudices of an uninformed people. And more than this it is ascertained that the gospel may be publicly & steadily preached in the 2d town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country. But our limits forbid us to enlarge; we may possibly present our readers with some extracts from Mr. Paul's journal in a succeeding number.

RELIGIOUS.

RELIGIOUS TRACTS.

Extracts from the Last Report of the London Tract Society.

DYING SPEECHES OF CRIMINALS.

The attention of the committee has long been directed to the trash usually sold under the name of "Last Dying Speeches," of criminals, which, instead of conveying any useful lesson, were rather calculated to destroy salutary impressions. During the past year, the vendors of these publications have been supplied with a substitute, prepared under the direction of the Society, and 206,000 of these papers have been sold. Much that was evil has thus been excluded from circulation, and replaced by a few words of important truth; and the plan has been acceptable to the purchasers, for the numbers printed by the Society far exceed the quantity which the vendors formerly printed on their own account. The loss on those printed by the Society during the past year was about £100.

BROAD-SHEET TRACTS.

The Rev. S. Kilpin has completed his engagement of affixing twenty thousand Broad-Sheets to the walls of cottages, &c. in the West of England: the circumstances attending this work, as detailed by his agents, are most interesting. To estimate the whole of this labour, as a moral as well as a religious benefit, it would be needful to glance at the bundles of rhabdism and trash displaced, to make room for your Broad-Sheets. In this mass of corruption, the publication falsely and absurdly called "Our Savior's Letter," was prominent: upwards of thirty distinct editions of it appeared; and the marvellous effects attributed to its influence, by our unenlightened countrymen in the present day, equal, if not exceed, the narratives of faith in talismans and charms, which appear hardly credible when related of the natives of Africa. These heaps, now committed to the flames, contained much to which your committee dare not even allude.

BARTHOLOMEW FAIR.

The appendix to the Report contains many accounts of the usefulness of Tracts; and among others the following, which was communicated by the superintendent of the Fitzroy schools:

The Tract, published with a hope that it might in some degree counteract the evils of Bartholomew Fair, by restraining the young people of Sabbath Schools, and others, from partaking in its idle and destructive amusements, was distributed among the children of the Fitzroy Schools. They were given on the Sunday afternoon before the Fair, accompanied with such general admonitions as might, under the divine blessing, further the important object which you had in view.

We have 600 children in these schools; 400 boys, and 200 girls: and, upon the strictest examination toward the close of the week, we found that no more than three girls and five boys had been to the Fair; and that these would not have gone, had not their parents taken them. Two or three cases occurred, in which the children begged their parents not to take them; saying, that their teachers would be sorry to know that they had been, and that they were sure no good could be got by going. We have every reason to be satisfied, that the parents, in general, were suitably affected at this proof of our care, both of them and of their children; and that it had the effect of very generally restraining them from increasing the crowds who frequented that scene of all that is evil.

For the Boston Recorder.

AMERICAN TRACT SOCIETY.—No. 1.

CHARACTER OF ITS PUBLICATIONS.

Four hundred years ago, if you would have circulated the Numbers of a Religious Newspaper, or the Bible, or the Religious Tract, you must have written off every copy with a pen; and when you had gotten them in circulation, they would have been no better than a sealed book to the great mass of people, because only a few favored individuals had ever learned to read. But now, in all classes of community, is fixed upon the press; and expecting from it information, instruction, and amusement. To the press, also, men of all classes resort, as a most powerful instrument in accomplishing their designs:—politicians, statesmen, warriors, infidels, and Christians—men of all characters, and for all purposes—call in the aid of the press. And all know, that whether turned to the promotion of virtue or vice, good or evil, godliness or impiety, its most powerful engine.

Hence every true philanthropist, before he can consistently give his patronage to any man, or body of men, who may be operating on the public mind through this medium, will inquire very carefully what kind of publications are put in circulation, and what is their tendency.

In this state of things, every enlightened citizen of our country, who wishes the good of others, will inquire what is the character of those publications of which our Society has issued in a few years near four millions, and is now publishing at the rate of nearly one million annually. To answer, in some degree, this inquiry, I shall mention, as

far as I am able, but without claiming perfect accuracy, the writers of these publications, the subjects on which they treat, and the manner in which the truths they contain are presented to the mind of the reader. I begin with

1. THE WRITERS, so far as they are known; mentioning the No. of the Tract, or Tracts, which are to be attributed to the pen of each.

Rev. I. Watts, D.D. 29, 30, 32, 153.—Mrs. Hannah More, 7, 10, 11, 129.—Rev. Andrew Fuller, 15, 93, 134.—Rev. Leigh Richmond, 9, 53, 79.—Rev. E. Porter, D.D. 74, 125, 135.—Mrs. Sherwood, 107, 114, 127.—Rev. R. Marks, (formerly a Lieutenant in the Royal Navy,) 81, 87, 101.—Rev. Robert Hall, 2, 145.—Rev. John Flavel, 94, 59.—Rev. George Hendley, (34-2.) (34-3)—President Edwards, 78, 144.—Rev. J. Bennett, 69, 147.—Rev. E. Payson, D. D. 71, 140.—Rev. John Griffin, (Eng.) 14, 38.—Rev. H. Humphrey, D.D. 3.—Rev. P. Doddridge, D. D. 18.—Rev. Thomas Vivian, 19.—Sir Matthew Hale, 20.—Rev. D. Dana, D.D. 44.—Reynolds, 46.—Copper, (Author of "The Task,") 49.—Rev. R. Rison Darracott, 60.—Rev. Thomas Goodwin, D. D. Rev. John Owen, D. D. 61.—Rev. W. Allen, D. D. 62.—Rev. John Bunyan, 64.—Miss Catharine Talbot, 66.—Rev. James Bean, 67.—Fenelon, 72.—Rev. Hugh Stowell, 75.—Parnell and Venn, 76.—Rev. J. Campbell, D.D. 80.—Rev. John Newton, 83.—Rev. Henry Grove, 84.—Rev. D. Tyerman, 89.—Richard Pearsall, 91.—Rev. Mr. Haslock, (Eng.) 102.—Rev. J. Alleine, 106.—Rev. Dr. Green, 113.—Rev. J. Tennant, 116.—Rev. Richard Baxter, 120.—Rev. Thomas Boston, 181.—Mrs. Eleanor Emerson, 133.—Rev. D. A. Clark, 137.—Rev. Messrs Hall and Newell, 138.—Rev. J. Buckminster, D. D. 149.—Rev. Thomas Bingham, (Eng.) 150.—Rev. J. Philip, (Aberdeen) 151.—Rev. William Marsh, 156.—Rev. G. C. Smith, (Penzance) 164.—Mr. S. V. S. Wilder, 165.—Rev. James Hervey, 166.

Of these writers, 40 are Clergymen, 40 are Europeans, and 13 are Americans.

Of the 167 Tracts published by the American Tract Society, 65 are taken from the publications of the Religious Tract Society of London.

2. THE SUBJECTS.—To specify minutely all the subjects treated of in these publications, would be almost to mention the particular subject of every Tract, the following, though a very general view, is all which can in this place be inserted. (I mention the numbers, knowing that some of your readers will wish to have them specified.) There are

Twenty-eight, imparting pious instruction to Children and Youth. [No's. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 44, 51, 52, 65, 67, 73, 86, 97, 100, 110, 111, 114, 116, 118, 119, 129, 143, 149.]

Seventeen, showing the importance of Early Piety, in the form of narrative. [2, 22, (34-2, 34-3), 38, 53, 58, 78, 79, 83, 94, 95, 107, 115, 132, 133, 152.]

Twenty-five, containing solemn warnings to the enemies of God. [4, 5, 26, 46, 48, 54, 80, 83, 90, 106, 108, 120, 127, 130, 134, 142, 148, 153, 155, 158, 160, 161, 162, 166, 167.]

Twenty-four, inculcating the reality and value of the influences of the Holy Spirit, and the necessity of being born again. [2, 6, 14, 15, 19, 23, 49, 62, 68, 72, 75, 82, 85, 91, 93, 98, 103, 105, 113, 122, 131, 139, 144, 154.]

Twelve, enjoining on those who hope they are the friends of God, faithful self-examination and Christian watchfulness. [16, 17, 24, 40, 55, 60, 61, 64, 66, 84, 117, 146.]

Fourteen, showing the happiness afforded by true religion, especially in poverty. [7, 10, 11, 45, 56, 63, 76, 89, 92, 109, 123, 128, 151, 165.]

Nine, addressed to the vicious, the intemperate and profane Swearer. [3, 12, 25, 42, 43, 50, 112, 158, 159.]

Six, inculcating the observance of the Sabbath. [8, 20, 41, 102, 124, 163.]

Eight, addressed to Seamen. [81, 87, 96, 101, 126, 140, 141, 164.]

Nine, in aid of Benevolent Exertion. [1, 57, 74, 104, 135, 136, 137, 138, 147.]

Four, for the Afflicted and Mourners. [13, 47, 59, 99.]

Six, on the excellency of the Bible, and the value of its instructions. [70, 71, 77, 145, 150, 156.]

ven are professedly a narration of facts, and are well authenticated; nine are not professedly authentic, and contain delineations of human character and circumstances, solely for the purpose of eliciting attention to the truths that are interwoven—a mode of operating on the human mind, it may be remarked, of which we have abundant examples in the parables and illustrations of scripture at once riveting the attention, and conveying divine truth to the reader with almost irresistible power. Who, after he had once read it, or heard it, ever forgot the parable of the sower? or that of the importunate widow; or that of the houses founded upon a rock and upon the sand?

But, sir, I will not now intrude any longer upon the patience of your readers; and if I ever invite their attention to No. 2, of this series, I promise them that it shall be better than the above in this one respect at least, that it shall be shorter.

From the Boston Centinel. AMHERST COLLEGE.

Some of the opposers of Amherst College have labored with zeal and with some success to propagate the impression, that the Institution is Sectarian in its character, and thus to excite the prejudices of those who are opposed to all religion, as well as of those who may be of different religious sentiments. And, doubtless, this very unfair insinuation has led some members of the Legislature to vote against a charter. Even if the Institution was designed for a particular class of Christians, still it would give evidence of a very narrow and ungenerous spirit, and would be utterly inconsistent with our free Constitution, to refuse its incorporation on that ground. But it may be said with confidence and truth, that no College of our country is more liberal in its religious character, than the one at Amherst. No profession of creeds is required of its officers or students. The sentiments of its officers are similar to those generally embraced at nearly all our colleges. It is true that the Charity fund, connected with the institution, is confined by its donors to the education of indigent young men for the Gospel Ministry, under the conviction, that there is a great deficiency of men in this profession, compared with the other learned professions; but it is never inquired of these beneficiaries, on their admission to the privileges of the Institution, what is their creed, or to what denomination they belong. It is true, that the beneficiaries are to be "hopefully pious;" but for the evidence of this fact, reliance is placed principally upon those of their own denomination, who are best acquainted with their religious character. And it is presumed, that few in this Christian land would be so inconsistent, (not to say impious,) as to say, that any, except those who give evidence of being "hopefully pious," should be charitably educated for the sacred office.

If Sectarianism, (by which I understand a disposition to proselyte to a new sect,) if this is an evil to be deplored and resisted, still we are to look for it somewhere else, rather than at Amherst—for it is a fact worthy of remembrance, and which none will deny, that the religious principles of Amherst Institution are in perfect accordance with those which animated the Pilgrims who first set foot on the rock of Plymouth—in perfect accordance with those, on which all the New-England Churches were originally founded—and in perfect accordance with those, on which our venerable University, and all our Colleges were originally founded. How ungenerous then to stigmatize these principles with the reproachful name of Sectarianism, and thus attempt to array popular prejudice against a seminary of literature and science, which in its religious and literary character does not differ essentially from most other colleges of our country. We live too late in the history of the world, and are too far advanced in rational religion and genuine Republicanism, to have the particular tenets of any religious or literary Institution made a serious objection to its receiving a common Charter of Rights. And if we are not mistaken in regard to the progress of public sentiment, we have good grounds for believing, that the example of the venerable President of Harvard, and of the honorable Boston Senators, several of whom are confessedly Unitarian, and the example of other distinguished Unitarians in Boston and its vicinity, who have unreservedly expressed their sentiments in favour of the wished for charter, and the example of some leading Unitarians among the representation from the country, will have the effect of opening the eyes, expanding the views, and liberalizing the feelings of those, who have heretofore been liberal only in their reproaches; and will thus render them more worthy of their profession. EDWARDS.

UNION IS STRENGTH.

The importance of united action, in favor of the great benevolent objects before the American Churches, is beginning to excite the public attention. Sabbath Schools, Missionary, Education and Tract, as much as Bible Societies, demand a National Union; and in relation to some of them, this Union is not far distant. The same might, no doubt be true, in relation to all, if those more immediately concerned in their management, would keep the importance of it more constantly before the public mind. The N.Y. Herald for February contains the following remarks concerning

AN AMERICAN SUNDAY SCHOOL UNION.
"We have frequently mentioned the subject of a National Sunday-School Society, and expressed the opinion that such an institution is much needed in our country. It would greatly promote the efficiency and usefulness of local societies, increase their number, improve and harmonize their methods of instruction, disseminate over our vast territory important information, afford a supply of suitable elementary Sunday School Books on moderate terms, and awaken a more general interest in favour of this simple and efficient means of building up the Church of Christ in our land. Much has been done, it is readily granted, and it will be as readily conceded that much yet remains to be done, to instruct the rising generation. To them we must look for the future ministers of the gospel, the missionaries of the cross, the supporters of our free and happy republic, and indeed for the filling of every rank in society. The American Bible Society, through its numerous auxiliaries, can now supply the sacred Scriptures to destitute districts, and what plan can be devised that would be so likely to supply readers of the Word, as a national institution, embracing precisely the same sphere of action for the exercise of its no less important, but different powers? All the strength of argument that might be urged in favor of a National Bible Society, may be applied with the same force in favour of a National Sunday-School Society."

"Those of our readers who concur in these sentiments, will participate in the very great pleasure which we derive from learning that it may confidently be expected 'THE AMERICAN SUNDAY-SCHOOL UNION' will commence active operations early in the ensuing spring. The preliminary measures have been taken to effect this object, and we have no doubt that the most important local societies will give it their cordial approbation and support."

A late number of the New-York Chronicle contains a letter, purporting to be written by a person who knew the facts, stating that measures have been taken, preparatory to a Union of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society. (See Recorder of 28th ult. page 35.)

The Seventh Report of the American Education Society contains the following, exhibiting the views of the Directors on this subject.

"But the strength of a large society is not more obvious than its economy—particularly its economy of time. The general principles of a large

Society are proposed, discussed, matured, published, and with few exceptions unalterably fixed.—Its officers, and patrons, and dependents, know what they are, and abide by them. No time is lost in the disputes, changes, and mistakes consequent upon instability. In small societies it is not so. If they exist long enough to have any general principles, they are suddenly adopted, because they are not very important; they are often altered before the knowledge of them has reached all persons concerned: so that the officers are acting upon one set of principles, and the objects of their charity upon another; and the disappointment and perplexity, are as great as the waste of time; and before the Society is engaged in steady exertion upon fixed principles, its annual meetings and rules are forgotten, its resources are dried up, and it requires a new organization. How great is the difference in the time required to accomplish the same great object of benevolence, by one large well organized Society, in steady and harmonious action—and by a great number of small independent Societies, now living, now dying, now re-organizing, and commencing their operations again, but never steadfast. The history of the American Bible Society—or of the British and Foreign Bible Society—or of the American Board of Commissioners for Foreign Missions—shows the difference. The history of these States since the adoption of the Federal Constitution—and the history of all great confederacies, shows the difference. And if there is such a difference between united and disconnected action, then surely it is the dictate of goodness, and of wisdom, for every individual and Society to promote Union in the Great National Object of educating pious young men for the ministry—that Union, which, with so much economy, invites confidence, and secures patronage, and is power."

NEW-YORK SABBATH SCHOOLS.

The Editor of the Sunday School Teacher's Magazine has been favoured with the perusal of four interesting reports, made by the pious and benevolent instructors of four of the Sunday Schools in New-York, to the Sunday School Association of the church to which they belong. The first report states the pleasing fact of an increase in the number of learners; but adds that there is a deficiency in the number of teachers! The labours of the committee for visiting absentees are commended; and the school derives great benefit from the use of a library instituted by the congregation; the desire of obtaining books operating as a stimulant to exertion and study.

In the course of this report, however there is a fact stated which cannot be read without pain. "During the Spring of 1823, the actual number of attendants was small although the register number was large; a careful revision was made and all useless members were struck off; since that time sixty five have been received; of which number by the regulation of the school, which provides for a regular attendance of one month before attaining the privilege of scholarship," only twenty-four have been added to the register! All the others have either removed, or have become refractory and unwilling to attend; of these twenty-two were from a Street in the heart of the city,—of whom, not one now remains, although the members have been faithful and vigilant in their endeavours to obtain their attendance. We have now on account of the discouragement arising from the degraded and vicious state of this den of iniquity, abandoned it in despair. We cannot however but hope that others, more able will unite with us in another attempt, or themselves make an essay of reform; for we do not believe there can be a field where exertions are more needed."

The report of another of these schools states, that this school was organized about two years and an half ago, and then had fifteen or sixteen teachers and visitors, now reduced to six or eight; and that for the last six months it has suffered much for want of visitors of absentees and their parents. Present number forty four—average number who attend twenty-five. It states, too, the interesting fact, that since the formation of the school three of the teachers have made a public profession of religion.

There is an orphan scholar belonging to this school who will ever have occasion to bless God for the institution of Sunday Schools, as the means of escaping from the wretchedness into which he had fallen, by losing both parents, being deserted by all his kindred, and left in the hut of a poor aged son of Africa, at three years of age. This poor child who when received into the school knew not a letter of the alphabet, has now not only learnt to read, but has committed to memory sixty chapters in the New Testament! Besides hymns, catechisms, &c. The establishment of a library for the scholars is attended with the happiest effects; and the visitor remarks that he is kindly received by parents whenever he calls to inquire for absentees.

The report of another of these Schools states that the establishment of a library, and the privilege of drawing books from it as rewards only, have had very happy effects, in stimulating the scholars to increased diligence in their studies, punctuality in their attendance, and correctness and propriety in their conduct. Two of the adults have recently been made the hopeful subjects of regenerating grace, and publicly professed themselves to be on the Lord's side; and one coloured woman appears to be deeply convinced of her ruined and sinful condition, and is anxiously inquiring—"What must I do to be saved?"

The report of another of these Schools states the very cheering fact, that since the organization of the school between two and three years ago, eight of the teachers have made a public profession of their faith in Christ, and become members of his visible church! that two of the scholars have become hopeful converts to the truth; and that great solemnity appears to pervade the minds of others. An interesting circumstance, relating to a little girl of 11 years of age, is detailed in this report, which we will briefly notice. Her mother (who is a servant in a family in this city,) is both ignorant and unconcerned. About two months ago this child having attended a prayer meeting of teachers and scholars, called on her mother, and was observed by a pious lady of the house reading her bible to her, and anxiously attempting to explain what she had heard at the meeting: she then repeated the first lines of the hymns that were sung, and gave her mother a correct statement of the exercises of the evening. The lady afterwards saw the child alone, when she expressed great concern for the soul of her parent, and having her eyes filled with tears, said she prayed to God, that he would take away her stony heart, and give her a good one.

NEW-YORK BETHEL UNION.

On Tuesday evening, the 4th of November, the Committee of the Bethel Union assembled at Mr. Williams', our usual place; the rooms were soon filled with seamen, their wives, and some of their children. Our hearts were melted within us this evening, at what many seamen who have lately become pious said on several important subjects: there were none but mariners who took a part in our devotions. One seaman who was a stranger, rose up and said: "I have always been at sea, a poor, thoughtless, careless creature, until a few months past, when the Lord opened my eyes, and I saw my wretched situation; yes, fiery billows rolling below me, ready to swallow me up into the regions of eternal misery! I was so filled with horror, I flew with eagerness to the arms of Christ, and he received me, and has brought joy and peace into my never dying soul; and I do not now suffer myself to give away to the temptations I am exposed to." He then addressed his shipmates in a very feeling manner. Many of the women who attend these meetings are convicted, and we hope converted unto God.

On Saturday the 8th, a seaman called on one of the members of the Bethel Union, and said, "I

have come from Connecticut on purpose to inform you that the prayers you offered up to Almighty God for your crew nearly thirty years ago, when I was with you while we were traversing the ocean, and in foreign parts, were not in vain; they were the means, through the blessing of God, in making me a new creature in Christ Jesus—for some years I have enjoyed that comfort which religion affords. For this reason have I come, believing it would give you some comfort and consolation, knowing that your anxiety for the salvation of seamen was not in vain." While he was conversing on this subject he shed many tears.—Her.

WANT OF INSTRUCTION IN OHIO.

Extract of a letter from a gentleman in Ohio, to his friend in New-York.

Before I was taken ill I had commenced a Sabbath School in a little log cabin, just below my log house, (which is two miles below the village of W., where we now live) with a view of instructing the small children of the district in the Scriptures, and at the same time of drawing habits from their idleness, and at times worse than idle habits on the Sabbath, as we had no preaching. I gave out information, and the children collected to the number of thirty or forty, and I felt quite elated at the idea of a profitable time. But you can easily conceive of my disappointment when but three or four Testaments and one or two Bibles were all that could be had to read in.

I want Bibles, Testaments, Tracts, and other school books. We are not only destitute of these, but of a preached gospel, and have been many years. Many are here from the eastern states who feel sensibly these privations. They are unable to support a minister handsomely, and no missionaries stop here. At times we have a sermon from a transient person, and that is all. We are as sheep without a shepherd. Our Sabbaths are spent in idleness, or what is worse, roving and rambling over our fields, or perhaps, hunting or fishing, and our children are growing up in vice and idleness—could we have a godly, pious and exemplary missionary in this part of the state, for one or two years, I do think his labours would be more blessed than that of forty or fifty among the Indians or Hindoos. There are thousands of souls who I fear are annually lost in the state of Ohio for want of a preached gospel! What a vast population of men, and oh, how few ministers of the gospel!

I know if we could have a preacher here one year steadily, we should find means to support him ever after.

Will you, my dear sir, (I know you will,) use your influence in obtaining for us a few Bibles, Testaments, Tracts, or other school books, such as are used in your Sabbath Schools, for our poor destitute school? [Sund. Sch. Teacher's Mag.]

CONNECTICUT MISSIONARY SOCIETY.

The twenty-fifth Annual Narrative has been published.—The amount of contributions in May last was \$2584. The contributions in the new settlements the last year amounted to \$278; sundry donations \$3510; interest on bonds, notes and stock \$1505. In the donations is included \$2658, the legacy of the late Dr. Everest Canton—the expenses, amounted the last year to \$6292—the number of books sent to new settlements was 2578. The whole number sent since the establishment of the Society is 47,892.

In the western Counties of N. Y. four missionaries have been employed viz. Rev. Messrs. William Fisher, Elihu Mason, John Spencer, and Stephen W. Burritt; in the Northern Counties of Pennsylvania, and the adjacent Counties of New-York, two missionaries only, viz. Rev. Messrs. Oliver Hill and Ebenezer Kingsbury; in New Connecticut, Rev. Alfred H. Betts; Rev. Harvey Coe; Rev. Giles H. Cowles, D. D.; Rev. Nathan B. Darrow; Rev. Flavel S. Gaylord; Rev. William Hanford; Rev. Luther Humphrey; Rev. Jonathan Leslie; Rev. Amasa Loomis; Rev. Caleb Pitkin; in Delhi, N. Y. where Rev. Mr. Fisher laboured, there was a powerful Revival of Religion. In Warsaw, N. Y. there was, also, a Revival of Religion which was progressive in Sept. Rev. Mr. Mason describes it as "deep and heart searching." In Hudson, N. Y. and Athens, and Pike, Penn. towns in which Rev. Mr. Hill laboured, there were Revivals of Religion. In several places in Penn. Rev. Mr. Kingsbury states there has been unusual attention to religion and in some Revivals.

The Rev. John Seward of Ohio, in his communication of April 8th, mentions the meeting of the Portage Presbytery the preceding week, and then adds, "Since the annual meeting in 1822, nine new churches have been formed, and about one hundred persons added to the churches before organized. Some of these were professors before, and some the fruits of revivals in preceding years. Forty-two churches now belong to this Presbytery. We have only ten ministers, and one of them Mr. Coe, is attached to the Miami Mission among the Indians; so that there is but one minister to about five churches, besides the many destitute towns where no churches are organized." "Whether all or any of us can endure the labour of preaching twelve or fourteen sermons in two weeks and in the mean time, riding from a hundred to a hundred and fifty miles, besides attending to many other duties of a missionary at the same time, can be determined only by actual experiment. We shall try."

Rev. Mr. Woodruff, of Ohio, repeatedly notices in his journal, the efforts made the past season, to provide for the education of pious young men for the gospel ministry. Subscriptions in lands and the produce of the country have already been obtained. Several male and female associations, have been formed. The friends of the institution seem to be fully apprised of the difficulties in this benevolent undertaking, but they believe with a divine blessing they shall ultimately succeed.

All the Missionaries in New-Connecticut agree in the opinion that much more needs to be done, than it is possible for them to do. More help is repeatedly and importunately solicited. There are many congregations already able to support the preaching of the gospel, one half, or one fourth part of the time, which are very desirous to obtain ministers. They all look to New-England, and particularly to the Missionary Society of Connecticut, to supply their wants.

The southern and western parts of Ohio constitute another missionary field, in which the Society has been able to send but few laborers.

Rev. William Boies, Rev. William R. Gould, Rev. Abraham Scott, and Rev. Mather Taylor, have been employed in this field.

Mr. Scott observes, "The situation of many in different parts of this country, with respect to the gospel is truly lamentable. Some, not more than two or three times a year, have an opportunity of hearing a gospel sermon, at least by those whom we should call orthodox divines, and many are almost entirely destitute of the means of private instruction. Many families have not a sermon nor a religious book, in their houses; and some, not even a Bible."

Kentucky continues to present an interesting and extensive field for missionary operations. In various sections of the state, there are rich and populous towns, where able, prudent, and faithful ministers if such could be obtained, would be cordially received, & furnished with ample means for their temporal support.

Rev. Eli Smith and Rev. Lyman Whitney, have been employed in Kentucky. "My labors," Mr. Smith writes, "have been confined to the counties of Scott, Woodford, Franklin and Henry, upon the Kentucky river. There is no Presbyterian minister within about 20 miles of me in any direction—that is to say, for forty miles square, embracing a population of forty or fifty thousand souls, I am the only Presbyterian minister."

The following are extracts from Mr. Whitney's

journal. "I travelled to Bondstown, Nelson Co. This place, which is the seat of justice, is situated in a healthy and fertile region of country.—The population is 800, many of whom are wealthy and intelligent. The town and adjacent country contain a numerous Society of Catholics. They have an elegant cathedral, which has been erected on a liberal plan, and at which two Bishops and twelve priests usually officiate. They have a Seminary of learning and a nunnery. The Presbyterians are about forty in number. This, and the society at the Big Spring in the same county, may conveniently unite in the settlement of a pastor, which was formerly the fact, and is again contemplated. The majority of the inhabitants are protestant, and the most of them it is presumed, are Presbyterian in sentiment and feeling. Having passed a few days in this place, I visited Springfield, Washington county. This is the county seat. The population five hundred.—There is a society of Presbyterians here, which, in connexion with a large society at Lebanon, eight miles distant, has usually been the pastoral charge of a clergyman. They are now destitute, but furnish one among the most eligible settlements in the state. In Stamford, and another congregation ten miles distant, in Simon county, I passed several days and preached repeatedly.—This is a populous and fertile county, and the two congregations would be able and willing to pay a liberal salary should a clergyman be settled among them, with whom they should be pleased." Indiana is a field in which but two missionaries have been employed. The destitute condition of the increasing population of this state, as to moral and religious privileges, is such as imperiously calls for the benevolent exertions of all who take an interest in the welfare of the American churches.

Rev. Isaac Reed and Rev. David C. Proctor have been employed in Indiana. The former writes, in his letter of January 8, 1823, "I am situated on the west side of the main White River, about three miles from the river, a little more than one hundred miles north of the Ohio River, nearly a hundred west of the Ohio State line, and about fifty miles west of the Wabash River, at Fort Harrison. Fort Harrison is sixty miles above Vincennes. I am two or three miles within the new purchase made of the Delaware Indians in the autumn of 1818, and forty-five miles down the river from Indianapolis, the new and permanent seat of government of the state. The nearest minister to me of our order is Brother Proctor, at Indianapolis. The next is south seventy miles.—The next is south-west, at Vincennes, eighty miles, or over. And within the above mentioned points, there are twelve towns. By towns I do not mean townships; of them there are a vast multitude; but I mean places laid out and sold in building lots. And there are five Presbyterian churches, all without a fixed and regular supply, and generally without any supply, except the little church of Bethany, to which I minister."

Again he writes,—"I am still on the frontier—no minister located between me and the Mississippi, two hundred and fifty miles, settled more or less all the way; none between me and Lake Michigan on the north, settled about eighty miles." Mr. Proctor says, "I am happy to inform you, that I have reason to believe God gave some increase to my labours the last year. A church was formed at Indianapolis consisting of sixteen members. A meeting house was erected. We had a Sabbath school of fifty to eighty scholars."

In a communication dated November 27th, after specifying a tour which he made to the Wabash, Mr. Reed observes, "I found, Sir, upon the bank of the Wabash, a woman, who appears to be one of the Lord's sheep, and the mother, I think, of eight children, who, though formerly a member in good standing in Kentucky, from her frontier situation and obscure condition, had not heard but one sermon from a Presbyterian minister, in nine years, and had not enjoyed the communion of the church, for thirteen years."

Illinois is a field for Missionary operations not less interesting and important than Indiana. In Illinois two missionaries have been employed. In addition to the fields for the missionary operations of the Society, which have already been noticed, the Trustees have, the past year, been induced to designate another, in which missionary labour is greatly needed, and which presents encouraging prospects of success. This is East Tennessee. In reference to this field, two young gentlemen, from the Theological Seminary at Andover, received from the Trustees a Missionary Commission, viz. Rev. Wm. Shed & Rev. Wm. W. Niles.

The Report states that the amount of labour performed the past year, is probably greater than has ever before been accomplished in the same period.

REVIVALS OF RELIGION.

Extracts of a letter, dated Colerain, Mass. Aug. 27, 1823—published in the Boston Baptist Magazine.

Dear Sir,—I take this opportunity to communicate an account of the revival which has recently taken place in the 1st Baptist Church in this town. The general state of religion in this society and indeed through the town, was very low. The church for two years had been destitute of a pastor. They were rent by divisions, and their contentions were like the "bars of a castle." But the meeting and exercises of the Association, had a happy effect. At the close of the Association, I left the place, not expecting ever to see it again, being then a stranger in the town. Before I had proceeded far, I was overtaken by one of the church's committee, who requested me to return and preach with them a few Lord's days as a candidate. I accordingly appointed to be with them on the following Sabbath. My first discourse was founded on Acts x. 26. "Therefore, came I unto you without gainsaying, as soon as I was sent for: I ask, therefore, for what intent you have sent for me." A large number were present, and there was abundant evidence that a good work had commenced. Conferences were multiplied, and the work soon extended into other neighborhoods, and became general throughout the society.

I have baptized 35, and nearly as many more have entertained hopes who have not united with any church. The converts in this revival have generally entertained, at first but a trembling hope, and have gradually increased in assurance. A revival has taken place in the adjoining town of Heath within the year past, in which, upwards of one hundred have joined the Congregational church. In the adjacent town, of Halifax, (Ver.) a revival has recently commenced in the Baptist Society. Twelve have been baptized. In Savoy, (Mass.) twenty miles west of this, a reformation is now progressing, in which 64 have been baptized; 52 have joined the Baptist church, and the other twelve have united with the Methodist society. Yours, &c. JAMES PARSONS.

Extract of a letter from the Rev. ASABEL NETLETON, to the Editor of the Christian Gazette, dated Wethersfield, Conn. Feb. 20, 1824.

"Dear Sir,—It may be gratifying to the friends of the Redeemer to learn, that the revival of religion which has already prevailed over about twenty adjacent churches and congregations in the eastern part of the state of Connecticut, is still advancing with rapidity and power. The cloud, which for months past has been suspended over these neighboring churches, has recently burst over East Haddam, first Society, and more than one hundred are already rejoicing in hope; and of these between forty and fifty within the last fortnight. In two other towns adjoining, a number within a few days past have become anxious for their souls—and the prospect of the continuance and spread of this work, has perhaps, at no former period been more favourable than at present."

From a correspondent we also learn, that there are some hopeful appearances of an approaching revival of religion in Farmington in Connecticut.

and in Burlington, a few miles distant from that place, a revival has already begun and progresses with rapidity.

A gentleman writes from Newcastle, Ken. to his brother in Charleston, S. C. that there had been a great revival in that place; that thirty persons had been added to the Baptist Church during the past summer, and that many more were expected.

The Pittsburg Recorder, states that there is a special attention to religion in the congregations moreland Co. Pa.; that in the congregations of Rev. Mr. Scott, in Beaver Co. 90 new members have been added to the church, and more than 100 persons appear to be under impressions; and that a gracious work has begun, and is rapidly increasing, in the congregation of Rev. W. Reed, Columbiana Co. Ohio.

BOSTON RECORDER.

SATURDAY, MARCH 13, 1824.

LIFE OF HOWARD.

It is the object of this article to exhibit the Religion of Howard. His works are before the world; but whether they proceeded from those sympathies which are common to all men, or from evangelical faith, is to many unknown. The Memoirs of the Public and Private Life of Howard, compiled from his own diary, and his confidential letters, by James E. Brown, Esq. furnish the means of knowing, whence all his benevolence originated. The edition of these memoirs from which the following extracts are taken, is the London Quarto edition, published in 1818. The punctuation and spelling are retained as in the original.

We make several classes of extracts, to illustrate different traits of character.

HOWARD'S HUMILITY.

In a covenant made with God, at Naples, May 27th, 1770, and renewed at Moscow, Sept. 27th, 1789, after speaking of the love of God in Christ, he says, "Oh this mercy, this love, this goodness exerted for me, Lord God why me! When I consider and look into my heart, I doubt—I tremble—such a vile creature—sin, folly, and imperfection in every action! Oh! dreadful thought—a body of sin and death I carry about me, ever ready to depart from God, and with all the dreadful catalogue of sins committed my heart faints within me and almost despairs."

Again, in the same covenant, after the dedication of himself to God, he says, "The Lord God of Mercy spurn me not from thy presence—accept of me, vile as I am—I hope a returning prodigal." In his diary dated Rotterdam, Sunday evening, Sept. 2d, 1770, he writes, "This morning, in the review of the temper of my mind how humbled ought I to be before God—an evil and wicked heart ever ready to depart from him, starting aside like a deceitful bow."

In his diary dated at Hague, the same year, after ascribing redemption to unmerited grace, "not I, not I, an ill-deserving hell-deserving creature."

HOWARD'S ONLY HOPE.

"Some faint hope even I! through redeeming mercy, in the perfect righteousness, the full atoning sacrifice shall ere long be made the monument of the rich free grace and mercy of God, through the Divine Redeemer. Oh! about my soul, grace, grace, free, sovereign, rich and unbounded grace—some hope, what joy in that hope, that nothing shall separate my soul from the love of God in Christ Jesus!" (page 84.) "Oh the glorious hope of an interest in the blood and righteousness of my Redeemer and my God." (pp 85.) He directed that his tomb should be a plain slip of marble, with this inscription, "John Howard, died —, aged —. My hope is in Christ."

HOWARD'S CONTENTMENT OF THE WORLD.

In his fourth journey to the Continent, he was unexpectedly prevented from visiting the southern part of Italy. In relation to this disappointment, he writes in his diary, dated Turin Nov. 30, 1769—"Oh! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will be consumed, engross the thoughts of a candidate for an eternal, everlasting kingdom. A worm ever to crawl on earth, whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in the blood of the divine Redeemer! Look forward, Oh, my soul! how low, how mean, how little is every thing but what has a view to that glorious world of light, life and love."

HOWARD'S HEAVENLY-MINDEDNESS.

In the diary for the same day as that last quoted, he writes: "This night my trembling soul is the most longs to take its flight, to see and know the wonders of redeeming love—join the triumphant choir—sin and sorrow fled away—God my Redeemer all in all—Oh! happy spirits that are saved in those mansions."

HOWARD'S RESISTANCE OF SIN AND THIRST FOR HOLINESS.

In the diary written at Hague, in 1770, he says, "Let not my soul, the interest of a moment engross thy thoughts, or be preferred to my eternal interests. Look forward to that glory which will be revealed to those who are faithful to death.—My soul walk thou with God, be faithful, hold on—hold out—and then, what words can utter—Again, in the journal written at Lyons, in the same year: "Endeavour, Oh! my soul, to cultivate and maintain a thankful, serious, humble, resigned frame and temper of mind. May it be the chief desire, that the honour of God, the spread of the Redeemer's name & gospel may be promoted. Oh! consider the everlasting worth of spiritual and divine enjoyments—then thou wilt see the vanity and nothingness of worldly pleasures. Remember Oh! my soul, St. Paul, who was determined to know nothing in comparison of Jesus Christ, and him crucified. A tenderness of conscience would ever cultivate—no step would I take without acknowledging God—Oh, my soul, stand in awe and sin not—daily fervently pray for restraining grace—remember if thou desirest the death of the righteous, and thy latter end be like his, thy life must be so also." In the covenant, from which extracts have been already made, he says: "My soul, commune with thine own heart—what progress thou makest in thy religious journey! Art thou nearer the heavenly Canaan? Or art thou nearer the burning clearer? Or art thou nearer the concerns of a moment engrossing thy feelings?—Stop—remember thou art a candidate for eternity—daily fervently pray for wisdom—keep up your heart and eyes to the Rock of Ages, and

then look down on the glory of this world.—A little while and thy journey will be ended.—be thou faithful unto death.—Duty is thine, though the power is God's—pray to Him to give thee a heart to love him more, uniting thy heart in his Fear.—Oh! magnify the Lord my soul and my spirit, rejoice in God my Saviour."

HOWARD'S HUMILITY, DEVOTION, DISTRUST OF HIMSELF, AND FAITH IN THE DIVINE REDEMPTION, are all exhibited in the conclusion of the covenant made at Naples. "Thus, Oh my Lord & my God, I am humbly bold even a worm, to cove- nant with Thee: Do thou ratify and confirm it, O my God, the everlasting monument of thy love to me—Amen, Amen, Amen. Glory to God the Father, God the Son, and God the Holy Ghost, forever and ever, Amen!—Hoping my heart deceives me not, and trust- ing in his mercy for restraining and preventing grace, though rejoicing in returning what I have received from him into his hands, yet with fear and trembling, I sign my unworthy name."

—Naples, 27th May, 1770. JOHN HOWARD."

PAUPERISM.

The Legislature of New-York, in April, 1823, instructed the Secretary of State "to give a dis- tinct view of the expenses and operation of the laws of the State of New-York, for the relief and support of the poor, and to suggest such im- provements as result from a comparison of the sys- tems with that adapted in other States." In ob- edience to these instructions, the Secretary has col- lected and presented to the Legislature, a great mass of valuable information, by which it appears that there are in the state of New-York, 22,111 paupers. Among them there are 446 idiots and imbeciles; 207 blind; 923 aged and infirm; 797 lame or sick, and incapable of labour; 2604 chil- dren under 14 years of age; and 1789 persons ca- pable of earning their subsistence. Of the whole number of paupers, 5883 are foreigners, and 8753 are children under 14 years of age, the greater number of whom are entirely destitute of educa- tion, and of that care which is necessary to form good moral habits.

Effects of Intemperance.—Of all the permanent paupers, 1585, and their families, 908 wives, and 2167 children, were re- duced to poverty by intemperance: a strong proof, says the Secretary, of the fact often asserted, that intemperance has produced more than two thirds of all the permanent pauperism in the State.

Comparison between the Seaboard and the Interior.—Eighteen counties bordering on the ocean, and on the Hudson River, with a population of 502,225 souls, being somewhat more than a third of our entire population, no less than 12,270 permanent and occasional paupers are maintain- ed or relieved, being far more than one half of all the paupers in the state. The city of New-York alone maintains 1698 permanent paupers, and re- lieves 7855 occasional paupers, being more than three sevenths of all the paupers of both classes, and nearly one fourth of all the permanent poor.

Number of Poor in different States compared.—In New-York, there is one permanent pauper for every 220 souls, and one occasional pauper for every 100 souls.—In Massachusetts, one perma- nent pauper for every 68 souls.—In Connecticut, one for every 150.—In New Hampshire, one for every 100.—In Delaware, one for every 227.—In the interior counties of Pennsylvania, one for every 338, and throughout that state, one for every 261.—In Illinois, there are no paupers supported at the public expense.

Expense of supporting the Poor in the State of New-York.—In 1815, it amounted to \$245,000; in 1819, to \$368,645; in 1822, to \$470,000.

Comparative expense of supporting them in Alms Houses, and in the common way.—In South Sa- lex, Mass. the expense in 1823, of each pauper in the Alms House, was \$20 28; in 18 poor hous- es in the state of New-York, it was \$35. The Secretary states that the average expense, while out of an Alms House, will be from 33 to \$65.

Present method of supporting the poor in the State of New-York.—In most or all of the towns and villages in this state, where there are no alms- houses, the poor are disposed of by the Overseers

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Pauperism in Massachusetts.—In a report made to the New York Legislature, and lately published, it is stated that "in Massachusetts, one for every sixty-eight souls, is a permanent pauper." This we are satisfied is a very great exaggeration. The assertion is founded, we suppose, upon a statement contained in a report made to the Legislature of this State in the year 1821, containing a loose estimate of the number of paupers in the State, in which there were supposed to be in all, 7000. This number, which we be- lieve was much too high an estimate, is compared with the population by the census of 1810, to give the proportion of one in every sixty-eight. It is manifest that this comparison should be made with the census of 1820, which would make a material difference in the result.

But we do not conceive to be the greatest mistake. The estimate of 7000 as the whole num- ber of paupers in the State, including, ac- cording to the census of 1810, about three fifths of the population. These returns were not confined to the permanent paupers, but embraced all, and may be supposed to have been the most numer- ous, and also where there had been the principal increase of population since 1810. It is therefore obviously incorrect to assume these data as a ba- sis for computing the number of paupers in the State, and still more to assume the result so ob- tained, as the number of permanent paupers.

The city and county of New York contains nearly the largest proportion of paupers, of any county in that State, being nearly a quarter of all the permanent paupers of that State, and a still larger proportion of the occasional paupers. So that it may be presumed that the city of Boston contains the largest proportion of paupers of any part of this State. But in this town the average num- ber of paupers, including those of the town and the population. Of these, 240 are not natives of the State, and on this ground, (there being few foreigners comparatively in other parts of the State), as well as from the difference in the state of the population, it may be presumed that the proportion of permanent paupers in the State at Boston is much less. The number of paupers in Boston who were born in the State, or have ac- quired a settlement in the State, is not one in 220 of the inhabitants. The number of persons in Boston, in addition to the 440 mentioned above, who receive occasional aid from the town, is a very small allowance, to estimate the permanent paupers in the State at one in two hundred of the whole population.

[Boston Daily Adv.]

in one of three ways: First, the Overseers farm them out at stipulated prices to contractors, who are willing to receive and keep them, on con- dition of getting what labour they can out of the paupers; or, Secondly, the poor are sold by auc- tion—the meaning of which is, that he who will support them for the lowest prices, becomes their keeper; or, Thirdly, relief is afforded to the poor at their own habitations."

Defects of the present system of providing for the support of the Poor.—These are, that the poor laws lead to litigation; that the poor are often treated with barbarity; that the education and morals of children are neglected; that there is no provision for the employment of those who are able to work; that persons of this description are encouraged to become paupers; that street beg- gary is not discouraged; that idiots and lunatics do not receive sufficient care; that there is great want of economy in the disbursement of the funds appropriated for the support of the poor; one county having expended more in litigation concern- ing the poor, than in their support.

New Plan proposed.—1st. That Houses of In- dustry, where the education and morals of the children shall receive particular attention, be es- tablished in each county. 2dly. That Houses of Correction, where sturdy beggars and vagrants may be punished, be established in each county. 3dly. That a tax be laid on distilleries for the support of the poor. 4thly. That one year's residence in a county shall constitute a settlement. 5thly. That all orders of removals and consequent ap- peals be abolished. 6thly. That no male person in health, between 18 and 50 years of age, having the use of all his faculties, shall be placed upon the pauper list. 7thly. That severe penalties be inflicted upon all those who bring to, or leave in, a county, paupers not legally chargeable to it.—8thly. That street beggary be entirely prohibited. 9thly. That the expense of erecting and complet- ing each house of employment, be paid by the county, and raised by tax, in four equal annual instalments. 10thly. That persons in prison, on civil process, and their families shall be maintain- ed, if necessary, at the expense of the county in which they are imprisoned.

Economy of the proposed plan.—The expense in 1822 of supporting the poor in the state of New- York, was \$470,582. The estimated expense by the Secretary, of the new plan, is \$232,500; making a difference of \$238,082.

CAUSE OF THE JEWS.

Mr. SIMON, has recently visited Newark, N. J. and formed a Jews Society, Auxiliary to the American Meliorating Society. Dr. J. R. B. Rogers was chosen President; Wm. Halsey, Esq. Vice President; Moses Smith, Treasurer; James Kear- ney, Esq. Secretary.

The Ladies Jews Society in Charleston, S. C. raised the last year, which was the first year of its existence, \$333, and remitted \$150 to the Pa- rent Society in N. York.

The Shiloh Society in Charleston, S. C. at its first anniversary, on the 16th ult. Resolved, to send a copy of the first Report of the American Society for meliorating the condition of the Jews to every convention, presbytery, association, and conference in the Carolinas and Georgia, with a view to enlist Christians of all denominations, as far as possible, in the cause of the Jews. Gen- eral Charles C. Pinkney was chosen President of the Society, and Thomas S. Grimke, Esq. Re- cording Secretary.

A Jews Society was recently formed in Canaan, N. Y. After an address from Mr. Jadownick, "there was a rushing," says the Report of the Secretary, "of almost the whole assembly, to the Secretaries of the meeting to present their names."

The place of meeting was on the borders of the 3 towns, Canaan, New Lebanon, and Richmond. The officers were chosen from three denomina- tions of Christians. The President is the Rev. Azariah Clark, of the Congregational Society.

No other society has ever been formed within my knowledge in this section of the country with so much interest as this. We hope when Mr. Frey shall fulfil his appointment to visit the New England States, the ensuing summer, to form similar Societies, he will be cordially welcomed, by Christians at least, in every town in New England; and that all will be as forward as these appeared to be, to show that "mercy" by which the out- casts of Israel are to obtain mercy. Precious, very precious, are the promises to this rejected people. They shall be restored. And it shall hereafter be a privilege to be associated with a Jew; a privilege ever to follow in his train. For it shall come to pass that ten men out of all the lan- guages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. May every Christian now take such a part in their restoration as he will esteem it an honour to have taken, when ungodliness shall be turned away from Jacob, and all Israel shall be saved. E. W. DWIGHT, Sec.

WANT OF BIBLES.

In the 9th Report of the Cincinnati Miami Bi- ble Society, dated in Oct. 1823, it is stated, that the city of Cincinnati, and the county of Hamil- ton, Ohio, had been explored to ascertain the want of Bibles. In the city, containing more than 11,000 inhabitants, only fifty or sixty families were found without the whole or a part of the Bi- ble. In the county, containing about 30,000 in- habitants, between four and five hundred fami- lies were destitute. The destitute condition of the county was ascertained by the assessors, in compliance with the request of the Rev. Mr. Hall, an Agent of the American Bible Society.

In the 7th Report of the Columbia County, N. Y. Bible Society, dated Sept. 1823, it is stated, that the Rev. Mr. Malcom has been appointed to explore the city of Hudson; that he visited 172 families, poor and rich indiscriminately, which is about one fifth of the whole number in that cor- poration; that in these families, out of 890 persons, 113, of sufficient age, were not able to read, and thirty-three families, or more than one sixth part of the whole number visited, were wholly destitute of the Bible. And this notwithstanding the Hud- son Female Bible Society has pursued a generous system of distribution for years.

In the 6th Report of the Ashville, N. Carolina, Bible Society, it is stated that one of the Board, recently, in travelling the distance of ten miles, found only four entire Bibles in possession of four- teen families. Five families had neither Bibles nor Testaments. According to the result of this inquiry, says the Report, not one fourth of the fami- lies among us are possessed of the Bible.

FROM BURMAH.

At the last Monthly Concert of Prayer in the first Baptist Meeting-House in Boston, a letter from Mr. Judson was read, dated Rangoon, Au- gust 6, 1823, in which it was stated that he had completed his translation of the New Testament. To this translation is prefixed an introduction, containing extracts from some of the most inter- esting portions of the Old Testament. This in- troduction which is published, is perused by many of the natives at Rangoon with great eagerness. Dr. Price is engaged in superintending the erec- tion of a brick dwelling-house at Ava, for the Mission, the principal materials for which are gen- erously presented by the Burman Monarch.

[Watchman.]

PRAYER FOR COLLEGES.

A correspondent of the Religious Chronicle, in New-York, writes to the editor as follows:

"I was much gratified by attending on the day designated an interesting prayer meeting, for this specific object, held at the Brick Church. The number that assembled—the spirit of the several addresses and prayers, & the devout aspect of this meeting conveyed a gratifying pledge that Chris- tians in our city will not forget to implore the influ- ence of the Spirit upon our seminaries of learning."

In Boston, the Old South, and Park Street, and Union Churches observed the day. The members of Park Street church assembled in the vestry in the morning and afternoon. And the members of the Old South, and Union Churches, in their respec- tive vestries in the afternoon and evening. From inquiries made of persons who attended the different meetings we learn that much interest was felt in the object of them.

Mr. DAVID BROWN.—On Sunday and Monday evening, Feb. 22d and 23d, delivered his Ad- dress in Richmond, Vir. to large and attentive audiences.

A collection was taken up for the benefit of the schools at Dwight, amounting to 99 dollars. The Female Benevolent Association made Mr. Brown a small present in money and articles of clothing, which occasioned the following note:

To the Female Benevolent Association of Richmond. Christian Friends,—Your friendly note accompanied with a handsome present has just reached me. I can assure you, my worthy friends, that this testimony of your regard to me personally and the nation to which I belong, has excited within my bosom emotions of gratitude not soon to be eradicated.

My fond mother early taught me to be thankful for favours and to entertain perpetually strong and affectionate regard for my valuable and munificent friends. I am now returning to the land of my fathers. Soon shall I visit the great council fire that burns beyond the Mississippi.

I solicit your prayers that I may go in the ful- ness of the blessing of the Gospel of peace. Ever shall I remember with pleasure "the Female Be- nevolent Association of Richmond," and after the dreams and wrecks of these short lives shall have passed away, I anticipate the happiness of meet- ing the worthy individuals that compose the Society in the everlasting kingdom of God's dear Son. With much regard, generous Ladies, Yours sincerely, D. BROWN.

Richmond, Feb. 23, 1824.

DONATIONS TO CHARITABLE INSTITUTIONS FOR THE MONTH OF JANUARY.

To the American Board of C. F. Missions, \$5,264
To the American Bible Society, 2,084
To the Union Foreign Miss. Society, 1,089
To the American Education Society, 1,674
To the American Tract Society, 280
To the American Jews Society, 414
To the Columbian College, D. C. 2,205
To the Greek Fund, total from the first, 13,000
To the Theol. Sem. at Princeton, in Feb. 2,810

CHARITABLE EDUCATION.—Capt. Partridge, Principal of the Military Academy at Norwich, Vt. has volunteered to support and educate at his own expense, the Greek boy, who was rescued after the massacre of his six brothers at Scio, and sent to this country.

DOMESTIC MISSIONARY SOCIETY OF NEW YORK.

On Sabbath evening of last week, a sermon was preached in New York City before this So- ciety by the Rev. Dr. McMurray, and a collection taken in aid of its funds. The Society employs at the present time thirty missionaries, who are la- bouring in places where the ordinances of the Gos- pel could not be enjoyed without the aid of the Society.

INSTALLATION.—On Wednesday, Feb. 3d, the Rev. Artemas Boies was installed as associate pastor of the church and society at South Hadley, Mass. Introductory prayer by the Rev. Mr. Perkins of Amherst.—Sermon by Rev. Mr. Osgood, of Springfield.

Rev. Dr. Payson's Sermon.—A few copies of the Rev. Dr. PAYSON'S Sermon, delivered before the Marine Bible Society of Boston and vicinity, will be found for sale at the Book-Stores of Messrs Armstrong, Cummings, Hilliard & Co. and Lincoln and Edmonds.

POLITICAL.

FOREIGN.

Very late from England.—By the ship Em-erald, Capt. Fox, which arrived at this port March 8th, London papers have been received to the evening of Feb. 18th, and Liverpool to the 20th, 29 days later than previous advices.

The British Parliament met the 3d of Feb. and the King's Speech was delivered by commission, he being confined with the gout at Brighton. It was decidedly pacific, and appeared to be highly satisfactory to the nation. It contains no allusion to the U. States distinct from other friendly nations.

Extracts from the Speech.—"At no former period has there prevailed throughout all classes of the community in this island a more cheerful spirit of order, or a more just sense of the advantages which, under the blessing of Providence, they en- joy.—In Ireland, which has for some time past been the subject of his Majesty's particular solici- tude, there are many indications of amendment.—His Majesty has commanded us further to in- form you, that he has every reason to believe that the progress of our internal prosperity and im- provement will not be disturbed by any interrup- tion of tranquillity abroad.—His Majesty continues to receive from the Powers, his Allies, and gen- erally from all Princes and States, assurances of their earnest desire to maintain and cultivate the relations of friendship with his Majesty.—The ne- gotiations which have been so long carried on through his Majesty's Ambassador at Constantinople, for the arrangement of differences between Russia and the Ottoman Porte, are, as his Majesty trusts himself, drawing near to a favorable ter- mination.—The numerous points at which, under present circumstances, his Majesty's naval force is necessarily distributed, and the occasion which has arisen for strengthening his garrisons in the West Indies, have rendered unavoidable some augmentation of his Majesty's deprecatory com- mencement of the war in Spain, he is every day more satisfied that in the strict neutrality which he determined to observe in that contest, (and which you so cordially approved) he best consult- ed the true interests of America which have de- clared their separation from Spain, his Majesty's con- duct has been open and consistent; and his op- inions have been at all times frankly avowed to Spain and to other Powers.—His Majesty has ap-

pointed consuls to reside at the principal ports and places of those provinces, for the protection of the trade of his subjects.—As to any further measures his Majesty has reserved to himself an unfeigned discretion, to be exercised as the cir- cumstances of those countries, and the interests of his own people may appear to his Majesty to re- quire.—His Majesty has commanded us to ac- quaint you that he has not been inattentive to the desire expressed by the House of Commons in the last session of Parliament, that means should be devised for ameliorating the condition of the negro slaves in the West Indies."

In the House of Lords Feb. 9, the Marquis of Lansdowne gave notice that early in March, if ministers made no previous notification to the house on the subject, which he seemed to expect, he should move an address to the King to acknowl- edge the independence of the South American provinces.

Sir James M'Intosh gave notice in the House of Commons, Feb. 13, that some day in March he would bring forward the subject of the relations of the country with the governments of South America.

In the House of Commons, Feb. 17, the navy estimates were voted. 29,000 men, being an in- crease of 4000 on last year's estimates, were granted. A loan has been undertaken in London for the Greek Government for £1,000,000 of stock at 58 per cent.

Two Bishops are to be appointed for the West Indies, each to be allowed a salary of £4000, with a retiring pension of £1000 after a residence of 12 years. Jamaica is to be the head of one See, and Barbadoes and St. Vincent the movable seat of the other. The Rev. Mr. Sumner and the Rev. Mr. Coleridge are nominated.

LONDON, FEB. 19.—Louis 18th, of France.—Paris letters of the 17th inform, that a consulta- tion of physicians had declared the state of the health of the King of France to be dangerous, and that it was impossible he could outlive the month of March.

The Paris Moniteur of Feb. 16, announced officially that the King of Spain at the solicitation of France, had signed a decree granting a liberty of free trade with South America to all nations, on the footing of an equality of duties. A convention had also been signed regulating the occupation of Spain by the French troops, and a treaty recognizing a debt of 34,000,000 francs to France.

Frankfort, Jan. 10.—An Ukase of the Emperor of Russia allows all Jews residing in the Russian empire, who have embraced the Catholic religion according to the rites of the Greek church, to enter the ecclesiastical orders of that religion.

Warsaw, Dec. 26.—The Jewish Rabbis and Elders have met in a general Assembly at Platskow, and have decided that the celebration of the sabbath shall be changed to the Sunday.

Vienna, [Austria] Dec. 27.—It appears certain, that matters between Russia and the Porte are not yet settled. The Turkish Foreign Minister has declared to the Austrian Intercuncio, that the Grand Seigneur will not give orders for the evacuation of Moldavia and Wallachia, until the Russian (southern) army has been removed from the Turkish frontier to the interior of Russia; and it is well known that the Emperor Alexander has given express orders to his army to remain in their present positions, till the differences with the Porte shall be finally adjusted. This new decision of the Porte has been sent to St. Petersburg. What its effect on the Emperor will be, time will tell.

Corfu, (Ionian Islands) Jan. 6.—The Greeks have made a successful descent on the island of Mytilene, where where 7500 of them had hoisted the Cross; and it was expected the Turks would be compelled to abandon this extensive island.—The Turkish garrison of Patras has evacuated the place, and retired to Lepanto.

A letter from Smyrna of Jan. 14, states, that a squadron fitted out in haste at Constantinople, at the beginning of December, to come to the assistance of Smyrna, had been nearly destroyed by a violent storm in the sea of Marmora.

DOMESTIC.

Glass Tube.—Mr. B. F. Adams of this city, is said to be the inventor of the Glass Tube, for ex- amining the bottom of rivers and harbors, ascribed to Mr. Leslie, of Lansingburg.

Mr. Leslie's River Glass.—It is a tube that may be varied in length as occasion shall require, about an inch broad at the top, where the eye is ap- plied, and regularly enlarging to the bottom, which bears a proportion to the other end, of about ten to one in diameter. Each end is glazed. The uses of such an instrument will readily occur. Among others, the speedy recovery of drowned bodies is one. Lost property, too, may be found, and the impediments to excavation discovered and their removal facilitated.

New Haven, March 2.—On Monday last another feast was given at the Alms House in this town, to the poor, in commemoration of WASHINGTON'S birthday, by David C. De Forest, Esq. which is the third that has been given by him.

Letters from Mobile dated the 6th ult. state that three steam boats, three flat boats and one barge, had been lost on their way down the Tombigbee and Tuscaloosa Rivers.

On the night of the 12th of Feb. the house of Mr. Allen, of Exeter, Otsego county, N. Y. was discovered to be on fire. In a few moments the flames prevented any access to the bed room, and Mrs. Allen and her child were burnt to death.

New York State Prison.—The net gain of the factories connected with the prison, for the year ending Oct. 1, was \$35,636, 56, being 5000 more than the previous year.

Osgood Indians.—A letter, dated Cincinnati, Ohio, Feb. 12, says:—"You have probably before this been informed of the murder of five or six white men by the Osages, who were hunting on their war-ground. I hope that our friends will not be alarmed for our safety on this account. This act has been publicly disavowed by the nation. They never manifested more affection to us, or more loyalty towards our government in their professions."

CONGRESS OF THE U. S.

During the week ending March 2d.

Very little business of public interest except the Tariff is before Congress.

In Senate.—The Military Appropriation Bill was passed by the Senate, including the provision for purchasing the farm and tavern near the West Point Academy.

Mr. KING, of New York, presented the petition of John Vanderlyn, praying to be employed in painting a view of the battle of New Orleans.

A document has been laid before the Senate of the U. S. containing a list of the factories in each State employed in manufacturing, for sale, such articles as would be liable to duties, if im- ported from foreign countries, the amount of capital invested in each factory, and whether incor- porated or not, by state laws.

Mr. HAMILTON, from the Committee on Milita- ry Affairs, reported a bill "to authorize the Presi- dent of the United States to cause to be issued to Alden Partridge, fixed ammunition, and for other purposes;" which was twice read and referred.

Mr. WEBSTER, from the Judicial Committee, reported a bill, "further to amend the Judicial System." [This bill provides for the erection of two districts in Ohio; and for the organization of the 7th, 8th, 9th, 10th, and 11th Circuits; that a Circuit Judge shall be appointed for each Dis- trict, to constitute, with the District Judge, in each, a Circuit Court, &c. The compensations of the Judges are left blank, as also the changes proposed by the bill of the compensation of some of the existing District Judges.]

The House has been mostly occupied in debate concerning the proposed New Tariff. The last National Intelligencer contains twelve close col- umns of debates, principally on this bill.

DEATHS.

In Boston, Miss Miriam Mason Phillips, daugh- ter of Dea. Edward P. aged 2; Frederick W. Dow, 10, only son of Mr Samuel D. Jr.; Mrs Su- nanna, consort of Mr William Rowson, 62; Mr Jeremiah Burrows, 60. He dropped down while at work, and expired without a moment's warning; Mr James H. Freeman, 19; Mr William Clough, 92, housewright; Mr John Blake, 48; Mr Thomas Howe, of Lancaster, 39; Mr James Cook; Elizabeth Fuller; John Mc- Carty; Benjamin Vanhorn, 45; Elizabeth Hunt; suddenly, Mr James Tilton Goodridge, 52; Mr John Ballard, 73; Mr William Burroughs, 36.

In Charlestown, Mr John Brinckley, 63; Mr Benjamin Cutter, 62.—In Cambridge, Gamaliel Bradford, Esq. Warden of the State Prison, 60.—In Roxbury, Mrs Ruth Keyes, 60.—In Cam- bridgeport, Mrs Abigail Richardson, widow of Mr Bartholomew R. of Woburn, 82.—In Salem, wid- ow Hannah Brown, 88; Mrs Mary Brookhouse; Mr Elijah Johnson, 70; Mr John Cook, 44.—In Haverhill, Mr Moses Webster, 79.—In Boxford, Mr Jeremiah Harriman, 84—and in three hours after, his wife, Mrs Sarah H. 71.—In Newbury, Mrs Mary Rogers, 99.—In New-Bedford, Mr Lorenzo W. D'Wolf, 26.—In Brewster, Mass. Capt. Isaac Foster; Mrs Mary, wife of Wm. Crosby, Esq. 58.—In Concord, Mrs Martha Bond, 76.—In Taun- ton, widow Bethiah Williams, 83.—In Bridge- water, Mr William Keith, 77.—Drowned in New- Bedford harbor, by the upsetting of a boat, Mr Edward Dillingham, 22.—In Danvers, Dr James Phillips Putnam, 79.—In Saugus, Mrs Martha Emes, 44.—In Leicester, widow Sarah Smith, of Worcester, relict of Mr Jacob S. 61.—In Barre, Mr Moses Caldwell, 71.—In Worcester, Joseph Trumbull, Esq. 67.—In Montague, Mrs Hannah, wife of Mr Nehemiah Fuller, 64.

In York, Me. Madame Ruth Lyman, 83, relict of the late Rev. Isaac L. In Saco, Me. Thomas G. Thornton, Esq. marshal of Maine, 54.—In Warren, Me. Miss Caroline Matilda, 16, daughter of Mr Samuel Davis, formerly of Boston.—In Fal- mouth, Me. Capt. Daniel Merrill, 74.—In Albany N. Y. Dr. Robert Kerr, of Niagara, U. C. 69.—In New-York, Abraham Shotwell, by shooting himself.—In Coleraine, Clark Chandler, Esq. 54.—In Orange, Mrs Betsey Maynard, widow of the late Mr Samuel M. of Boston.—In Wheeling Va. Lawrence Augustus Washington, Esq. 50, nephew of Gen. George Washington.—Drowned on his passage from Boston to Gibraltar, Mr John Adams Spooner, of Plymouth, 27.—In Belfast, Me. on board sch. Aristides, Capt. Oliver Lane, of Deer- Isle, 30. He was at work during the day, and apparently in good health until a few moments before he expired.—In Pownline, Vt. Rev. CLARE KENNEDY, 40.—At sea, Mr Henry Stone, of Boston 45, killed by a fall from the mainmast yard of brig Statira.—In Washington city, Hon. William Lee Ball, 45, a representative in Congress from Virginia; Col. Constant Freeman, auditor of the Navy Department, 67.—In South Carolina, George Flagg, Esq. 83, formerly of Portsmouth, N. H.

Deaths in Philadelphia, week before last, 115.—Of small pox, 12.—Typhus fever, 20.—In New York, deaths 86.—Of small pox, 13.—suicide 2.

REV. MR. WISNER'S MISSIONARY

SERMON.

JUST published, and for sale by S. T. ARM- STRONG & CUMMINGS, HILLIARD & Co. The Moral Condition and Prospects of the Heathen. A Sermon, delivered at the Old South Church, before the Foreign Mission Society of Boston and vicinity, at their Annual Meeting, Jan. 1, 1824.—By BENJAMIN B. WISNER, Pastor of the Old South Church. March 13.

REV. DR. BEECHERS SERMON: 2d Edit.

JUST published and for sale by SAMUEL T. ARMSTRONG, No. 50 Cornhill. The Faith once delivered to the Saints, a Sermon delivered at Worcester, (Mass.) Oct. 15, 1823, at the Ordina- tion of the Rev. LOAMMI I. HOADLEY, to the pas- toral office over the Calvinist Church and Society, at that place. By LYMAN BEECHER, D. D. 2d edition, price 20 cts. \$1.50 doz.—Volume 5 of Scott's Bible is now in the hands of the Binder. This is the first volume stereotyped. March 13.

NEW BOOKS.

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